The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

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NELLY AND ABBY.

A FAMILIAR CONVERSATION BETWEEN TWO COUSINS, ON MARRIAGE.

Nelly.—Dear cousin Abby, I have been very anxious indeed to see you ever since I heard of the New Revelation. I know that nothing has ever come up yet in this Church, (unless it is now) that could stumble you. But I think now, when your John comes to get two or three more wives, you will feel as keenly as any of us; for I know that he has always been your idol; and to see him bestowing his affections upon others, as he has heretofore so exclusively done upon you; now, as sure as your name is Abby—but I won't say what you may do, because you can always command your feelings; but I really believe, that if my husband should provoke me in that way, he might get a salutation from the candle-stick or broom-stick, sooner than I would ever kiss him again! Why, really; if I must ever submit to see my husband promenading about with ——; well, George knows better than ever to undertake such a thing with me; but I was going to say, if he ever should, I would just like to pick one or two women for him that I could select; I'll warrant that my George would learn to be content with his Nelly, ever after! Now Abby, if wives don't look out for themselves, who will look out for them? I would get the ugliest looking women that I could find; I wouldn't much care if they were black, and if they were to throw the fire-poker at him sometimes. George knows that I love him dearly, but really I—I—don't see how you ever can submit to it, Abby!

Abby.—Well, cousin Nelly, be assured that I am very glad to see you, though rather sorry to see your mind fluttered with the New Revelation! It is true, that I have never stumbled at any of the doctrines of this Church, because they all seem so pure and so well calculated to bless and unite all who will observe them in sincerity. Whenever anything is revealed for my faith to rest upon as an abiding principle of salvation, I always give it a prayerful and dispassionate consideration, knowing that God's ways are not as ours, and the wisest ways of men are often very foolish compared with God's.

Nelly.—Yes, Abby; but what wisdom is there in my being tied to my George with a lot of other women, which can flatter and simper, and make him believe anything they please? And George can be flattered into almost anything, and I must bear it! There 's one thing I should like to have him know at once, and that is, I shall never work as I have done. I shall be supported like a lady; then, if he has got any surplus to bestow upon other wives — but I interrupted you in your remarks, Abby; but if you had slept as little as I have, since I heard of this, Abby—well, go on and I will hear you.

Abby.—I was about to say, cousin, that I consider prayerfully whatever God reveals, before I make any harsh or severe speeches, or grieve that Holy Spirit which will always both enlighten and comfort those who are meek and lowly, and willing to learn of Christ. Now, cousin Nelly,

to be plain, I do not know what right you have even to call George your husband, or that I have to call John my husband. What the Lord has not bound upon earth cannot be bound in heaven. I would not like to displease the only authority that can legally unite me to the man that I dearly love. Before I dare to set up an *exclusive* claim to John, who is to be Prince Regent, and heir apparent to several thrones and principalities, I would like to have my own marriage ratified and sealed, lest others should be sealed before me, and refuse to admit me into a matrimonial relationship with them. Now if God is appointing His sons on the earth to fill thrones and occupy many principalities, and my husband means to be as worthy to fill thrones as others, then I will be content to share with him one throne, and rejoice at the same time to see others share with him other thrones, while my capacity will not allow me to share any more than my own. I know also, Nelly, that I appreciate a kind, intelligent, noble husband, that is ordained and anointed like unto Abraham, to be King over innumerable myriads of the human family, so highly, that I shall not make myself a widow or servant throughout all eternity by opposing what God has clearly revealed by all His Prophets, since the world began. The consequence of my opposing the Patriarchal Order of Marriage would be the loss of my husband for all eternity. If this matter concerned us only for this life, it would then be a subject of some comparative indifference whether we are admitted to a family relationship or not, for our life is as a vapour that continueth for a little while, and then vanisheth away. But dear cousin, the great question is this—will we unite with the plurality Order of Ancient Patriarchs, or will we consent voluntarily to be doomed to eternal celibacy? This is the true division of the question. One or the other we *must* choose. We cannot be married to our husbands for eternity, without subscribing to the law that admits a plurality of wives. I know that you, Nelly, love your George, and I love my John, more than gold and silver, and all earthly treasures; and to lose all conjugal claims upon him or upon any other man whatever, is what I never can submit to, while the present light of eternity shines upon my mind. The promise to me of being the mother of an innumerable posterity of intelligent lives, will neither be lessened, impaired, nor delayed, if my husband should take more wives. Consequently, it is my desire that he should bless other women even as he does me, if his doing so does not diminish the sum of my blessings.

Nelly.—Let me interrupt you a moment, cousin Abby, before I forget the point that I wish to call up. Do you mean to say that a female cannot have any husband for the next world or for all the eternities to come, unless she is agreeable to the same law of marriage by which Sarah and Rachel were governed?

Abby.—Yes, cousin, I understand it in this light. The promise of God, to multiply Abraham, was made to all who should have the like faith, or to all who should have true faith in Jesus Christ, in whatever period of the world they might live. And if any who were worthy of the promise made to Abraham, did not in this life receive wives and children, so that their generations can be seen, still the way is prepared so that they can receive a fulness of the same blessings. The order of plurality of wives is an everlasting and ceaseless order, designed to exalt the choicest men and women to the most superlative excellence, dominion, and glory. But I perceive the idea that is running in your mind, Nelly. You want to know if you cannot enjoy the society of your dear George as a husband in the eternal world, without allowing other females to share him with you?

Nelly.—Yes, cousin, that is just what I want to know; you have expressed my idea better than I could myself, because the idea of not having my husband in all eternity is dreadful; I know that I could never submit to it! Never see my husband again while eternity wastes away! Darling George, bless him; I can hardly endure his absence for a month! If I did not love him, I should not think so much about it. And I believe that every wife that is not destitute of natural affection, and has a kind, good husband, must prize the conjugal state above all other society: and then our little Edward and Susan are so fond of their father, that I know we could never endure a separation for eternity. But why cannot I be married to him for eternity, and have him alone to myself?

Abby.—I have thought very seriously of this question, cousin, as well as you; and what at first appeared to me as de-

sirable to a wife, I must confess now seems to wear a different aspect. If your George and you should be alone by the side of such a king as Abraham or Solomon, with all his queens and their numerous servants and waiting maids in courtly livery, would he not look like a mere rushlight by the side of such suns, or rather would he be seen at all! I should almost fear that your George would be taken for a servant, and you for a waiting maid; or if they should, in the galaxy and splendour of 144,000 such suns as Solomon, happen to see you and your George with a king's coronet upon his head, they might think him short of wedding garments, or that the selfishness of his wife had stinted his growth to such an insignificant, crab-tree size! Besides, a Queen to him that has his hundreds of wives in eternity, with children as numberless as the stars of heaven, would receive intelligence, wealth, honour, children, and dominion, in some measure proportioned to the exaltations of her husband and king; while your George, not having much to look after besides you, could not demand the same measure of wealth, honour, and dominion, because he could use upon you and your little family but a small pittance of what pertains to one moving in a wider and far more exalted sphere. Your intelligence, and that of your children, could not rise higher than the intelligence of your husband. Consequently you must see yourself and husband, and your children, continually outstripped in intelligence by all others around you. Your social circle must consequently be very limited at home. And your own offspring would not be as numerous. The motive which would lead you to retain your husband exclusively to yourself, would contribute to make you comparatively unfruitful, and also vitiate the mental and bodily faculties of your offspring, and sow the seeds of death and mortality in their systems. I have come to the conclusion, Nelly, that the one-wife system not only degenerates the human family, both physically and intellectually, but it is entirely incompatible with philosophical notions of immortality; it is a lure to temptation, and has always proved a curse to a people. Hence I see the wisdom of God in not tolerating any such system among the celestial worthies who are to be kings and queens unto God for ever.

Nelly.—What 's physically and intellectually?

Abby.—Why, their bodies are not so well formed for health and long life, nor do their minds possess much sense.

Nelly.—But what temptation is there in the one-wife system, more than in the other?

Abby.—Why, even the beasts leave each other alone when there is a prospect of increase. When God reveals the Patriarchal system of plurality to any people, He reveals it for their good, and for the blessing of both men and women; it is quite as great a blessing to the latter as to the former. And if they cannot abide that order, it shows conclusively that they cannot abide the purest and greatest blessings of eternity.

Nelly.—Why, Abby, how is that? for I am sure that, if I know my heart, I can abide anything that is good. I desire to have any and every *real* blessing. But if George should get some women that are really undermining, and all honey to his face, it would be a queer mess; I must be altered some before I could see such things with patience.

Abby.—Well, one subject at once; and if you wouldn't mix up your feelings with your questions so much, I might answer your mind more distinctly perhaps. You say that you desire any and every blessing. The new Covenant is revealed in order to bless both men and women beyond what they otherwise could be blessed. When Jacob had many wives, he loved each of them more than he could have done any one of them that he might have had alone without the others. And his wives loved him and each other in the same ratio, and the tide and current of union and love among the whole family were stronger than they otherwise could be. For instance, Nelly, you and George, when constituted into a large family like that of Abraham, would enjoy a greater amount of intelligence, and a greater share of love also, than you possibly could in that single, contracted order which you seem to desire. One simple and irresistible reason is, that God has determined to bestow His greatest blessings upon the liberal order, and only very stinted favours upon the narrow, contracted order which you seem to desire. In the former order your children are all the lawful heirs of thrones and kingdoms, and in your favourite order they are only the heirs of servile inferiority.

Nelly.—Well, I shouldn't like to have my little darling Ned heir to anything very inferior. I would rather he would have a dozen wives than to be eternally a servant to somebody else. You know that Ned is as clever a boy of his age as any other, if his mother does say it. But do you mean to say, Abby (to bring the matter right home,) that if I am not married according to God's order and approbation, before the resurrection, that I shall always have to remain single, and also be your servant, or the servant of some one that is married according to that order?

Abby.—That is what God has most clearly revealed in many Scriptures. If God's obedient sons and daughters are to be the reigning Kings and Queens over all people, and those only are permitted to propagate lives eternally who are thus married and ultimately crowned, then it follows, of course, that all others must obey their Rulers. And whom they obey, His servants they are!

Nelly.—Well, I believe there may be some people who would sooner obey the very devil than bow to this order.

Abby.—Yes, cousin, it may be that very many will be so foolish as to travel the broad road; but still, as the devils are all subject to God and His obedient sons, even then, such as serve devils must be the servants of such as are crowned Kings and Queens, because devils are obliged to obey and tremble.

Nelly.—You do beat all to prove your points! I wouldn't like to have George hear your arguments, for I know that he would swallow them down like so much honey. But is there not anybody to be made Kings and Queens unto God over the earth but such as yield to this order?

Abby.—I have already told you that no others will be made Rulers.

Nelly.—I know that Kings and Queens rule over us here on the earth, and some of them are very cruel and hard-hearted, but I shouldn't think that God would allow kings under Him to conduct in this way.

Abby.—No, Nelly; for God has said, that he that ruleth over men must be just. And people will be much better off in the next world, (even if they are the servants of such good rulers as Abraham, whose officers will be peace and executors righteousness,) than they now are in bondage to the rich and proud.

Nelly.—Yes; if persons can't pay up rent the very day it is due, they are turned off with all their little ones, and their furniture sold up to pay. It does nearly break my heart to see some families turned into the street barefoot, to beg or sing for what people may please to give them. And then, so many of them are almost obliged to take to bad ways. And I shouldn't be very sorry to see some unfeeling masters have to change places with their servants long enough to see and feel the difference. You know that poor lass, (and a sweeter beauty you never saw) whose father failed in business, and died, and her heart-broken mother went crazy, and the children were put out, and she went to service; and when the master couldn't prevail upon her in any other way, he gave her chloroform, I think they call it, in order to stupify her, and now she is riding about in her silk velvet, wholly lost to all good society? There is no chance for a poor girl in these times. I wish all the factories were burnt down, but I ought not to say so. How few poor girls can keep a good character that go to them. But it is often the best they can do, after all. When I first heard of this New Revelation, I thought it was a cunning plan laid to make men and women conduct worse among themselves than they now do, if possible, and I snatched it out of George's hand and threw it into the fire; for I have seen so much abomination of this kind, that I didn't want my George to get in such a way as most married men do. I believe there is not another place in England as bad as this. Tell about a hundred thousand common ladies in London! my scratch; it is more difficult to tell who *aint* bad here, than it is to tell who *is* profligate. Then, to see what nice-looking females will drink and swear so! And I don't blame the women near as much as I do the men. The men! they are the scamps, that have made women so bad as they are. Then, to hear these women sneer at the idea of nursing an infant, calling them brats, saying they had rather kill two of such troublesome, snarling things than to raise up one of them. It would make your blood chill, Abby, to hear their talk! Whether they have gotten so accustomed to murder the young innocents, or whether the men they associate with, teach them these principles, I don't know.

Abby.—Why, Nelly, how do you learn that there is such profligacy and murder

in this christian land? I believe all that you say, and even more, and much worse; but how do you find out such things?

Nelly.—Why you can't walk the streets without finding out enough to make you ashamed to be seen abroad. But, Ramsey, that keeps a large shop in Park Square, near the Opera, whose best customers are of this sort of folks, tells his wife Susan, that is George's sister you know, and she tells me. Now Ramsey, himself, has imbibed some very singular principles about these matters, and he is rarely at home with his own family, and much of his earnings is thrown away upon just such persons as we are speaking about. His wife Susan sees it, and she don't hesitate to say that she would rather Ramsey had a half-dozen of virtuous wives, who could be fit for respectable women to associate with, and would be governed by the pure laws of heaven, after the example of Abraham and Jacob's wives, than he should do as he does. But such company as he now keeps, make him wholly unfit for domestic and social duties. And Susan says that she never wants to bring up a family that shall be obliged to witness their father's example.

Abby.—My dear cousin Nelly, I am very happy to see that you are so well apprised of the awful profligacy and sexual pollution that exist in this place; although the same complaint exists in all other places; for the whole earth is defiled. I hope you are sufficiently sensible that the Lord, by this New Revelation, is determined to save a chosen few, whose garments shall not be defiled, and who will keep themselves unspotted from the world. These few He will make rulers over the rest. For righteous rulers will make happy and peaceful subjects; but when the wicked rule, the people always mourn, and vile men walk on every side. And vile men are the leading cause that produces vile women the world over. And I believe it is generally admitted that the rulers, in these times, are often the fruitful sources of the very worst examples. For oppression and avarice, and extravagant profligacy, gluttony and debauchery, they take the lead. And as long as this is the case, evil men and seducers will wax worse and worse. But you did not tell me what singular principles Ramsey had imbibed, which look so strange.

Nelly.—Oh, I was just going to tell you. Ramsey believes that marriage is a mere human institution or device of men, and consequently that one man has as good a right to administer the ceremony of marriage as another has. And he says that a magistrate, while he may have a legal right, has no more moral right to marry persons than he has; and a priest that is not inspired directly from heaven, has no more right to officiate than a magistrate. In short he thinks that all persons should be left to act in these matters for themselves, freely, as they would in any other bargain or traffic; and when they choose to dissolve partnership, they should be free to do so. He says that the magistrate or the parson has no more moral right to keep a woman that he calls his wife, than he (Ramsey) has to keep one that he calls his Dolly. He thinks that if one is prostitution, the other is also. And if there is any difference, the prostitution of the parson is the worst, because it is the most barefaced and unblushing, being a thing legalized without shame. Now I believe that both Ramsey and the parson are wrong, and that neither of them ought to take a wife without permission from God.

Abby.—I perceive the ingenuity of your brother-in-law, Ramsey. There is much plausibility in his arguments. But the Scriptures tell us that God gives men their wives; and God takes them away from transgressors; and God punishes with death the man or woman that violates the marriage covenant; and those who will not conform to God's order and law of marriage, He will judge. Ramsey's doom will be no worse than that of the parson. But both are commanded to repent, or have their part in the lake which burneth with fire and brimstone for ever.

(To be concluded in our next.)

It is not so difficult a task to plant truths as to root out old errors; for there is this paradox in men, they run after that which is new, but are prejudiced in favour of that which is old.

With a double vigilance should we watch our actions, when we reflect that good and bad ones are never childless, and that, in both cases, the offspring goes beyond the parent, every good begetting a better, every bad a worse.

HISTORY OF JOSEPH SMITH.

(*Continued from page* 213.)

Kirtland, Ohio, February 27, 1835. Having been requested by the trustees of the "Kirtland School," to give a small sketch of the number of students who have attended this institution, and of their progress in the different sciences, I cheerfully comply with the request, having been an instructor therein from its commencement in December last.

The school has been conducted under the immediate care and inspection of Joseph Smith, jun., Frederick G. Williams, Sidney Rigdon, and Oliver Cowdery, Trustees. When the school first commenced, we received into it both large and small; but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students, and continue those only who wished to study the sciences of penmanship, arithmetic, English grammar, and geography. Before we dismissed the small scholars, there were in all about one hundred and thirty who attended; since that time there have been, upon an average, about one hundred; the most of whom have received lectures upon English grammar; and for the last four weeks, about seventy have been studying geography one half the day, and grammar and writing the other part. T. Burdick's Arithmetic, S. Kirkham's Grammar, and J. Olney's Geography, have been used, with Noah Webster's Dictionary, as standard. Since the year 1827, I have taught school in five different states, and visited many schools in which I was not engaged as teacher; but in none, I can say with certainty, have I seen students make more rapid progress, than in this.

WILLIAM E. MCLELLIN.

On the 28th, the Church in Council assembled, commenced selecting certain individuals from the number of those who went up to Zion with me, in the camp; and the following are the names of those who were ordained and blessed at that time, to begin the organization of the *First Quorum* of the *Seventies*, according to the visions and revelations which I have received; the Seventies to constitute Travelling Quorums, to go into all the earth, whithersoever the Twelve Apostles should call them:—

Hiram Winters,	Roger Orton,
Elias Hutchins,	J. B. Smith,
Henry Shibley,	Harvey Stanley,
Jedediah M. Grant,	Joseph Young,
Lyman Sherman,	Alexander Badlam,
Joseph Hancock,	Zebedee Coltrin,
Lyman Smith,	Solomon Angel,
Peter Buchanan,	John D. Parker,
David Elliot,	Daniel Stearns,
Almon W. Babbitt,	Hiram Stratten,
Levi Gifford,	Sylvester Smith,
Joseph B. Nobles,	William Pratt,
Lorenzo Booth,	Ezra Thayre,
Zera S. Cole,	Levi W. Hancock,
Leonard Rich,	Solomon Warner,
Harrison Burgess,	Israel Barlow,
Alden Burdick,	Willard Snow,
William F. Cahoon,	Hazen Aldrich,
Harper Riggs,	Charles Kelly,
Bradford Eliot,	Jenkins Salisbury,
Burr Riggs,	George A. Smith,
Lewis Robbins,	Nathan B. Baldwin.
Darwin Richardson,	

The Council adjourned to the day following, March 1st; when, after attending the funeral of Seth Johnson, several who had recently been baptized, were confirmed, and the Sacrament was administered to the Church. Previous to the administration, I spoke of the propriety of this institution in the Church, and urged the importance of doing it with acceptance before the Lord, and asked, How long do you suppose a man may partake of this ordinance, unworthily, and the Lord not withdraw His Spirit from him? How long will he thus trifle with sacred things, and the Lord not give him over to the buffetings of Satan until the day of redemption? The Church should know if they are unworthy from time to time to partake, lest the servants of God be forbidden to administer it. Therefore our hearts ought to humble themselves, and we to repent of our sins, and put away evil from among us.

After Sacrament, the Council continued the ordination and blessing of those previously called; also John Murdock and S. W. Denton were ordained and blessed; Benjamin Winchester, Hyrum Smith, and Frederick G. Williams, were blessed; and Joseph Young and Sylvester Smith were ordained Presidents of the Seventies.

Kirtland, March 7th, 1835. This day a meeting of the Church of Latter-day Saints was called for the purpose of blessing, in the name of the Lord, those who have been-

tofore assisted in building, (by their labour and other means) the House of the Lord in this place.

The morning was occupied by President Joseph Smith, jun., in teaching the Church the propriety and necessity of purifying itself. In the afternoon the names of those who had assisted to build the house were taken, and further instructions received from President Smith. He said that those who had distinguished themselves thus far by consecrating to the upbuilding of the house of the Lord, as well as labouring thereon, were to be remembered; that those who build it, should own it, and have the control of it.

After further remarks, those who performed the labour on the building, voted unanimously that they would continue to labour thereon, till the house should be completed.

President Sidney Rigdon was appointed to lay on hands and bestow blessings in the name of the Lord.

The Presidents were blessed; and Reynolds Cahoon, Hyrum Smith, and Jared Carter, the building committee (the last two) though not present, yet their rights in the house were preserved.

The following are the names of those who were blessed in consequence of their labour on the house of the Lord in Kirtland, and those who consecrated to its upbuilding:—

Sunday afternoon, March 8th.

Sidney Rigdon,	Malcum C. Davis,
Joseph Smith, jun.	Jaman Aldrich,
F. G. Williams,	John Young, sen.
Joseph Smith, sen.	Ezra Strong,
Oliver Cowdery,	Joel McWithy,
N. K. Whitney,	Matthew Foy,
Reynolds Cahoon,	James Randall,
Hyrum Smith,	John P. Green,
Jared Carter,	Aaron E. Lyon,
Jacob Bump,	Thomas Burdick,
Artemas Millet,	Truman Wait,
Alpheus Cutler,	Edmund Bosley,
Asa Lyman,	William Bosley,
Josiah Butterfield,	William Perry,
Noah Packard,	Don Carlos Smith,
James Putnam,	Shadrach Roundy,
Isaac Hill,	Joel Johnson,
Edmund Durfee, sen.	Oliver Higley,
Edmund Durfee, jun.	Evan M. Green,
Gideon Ormsby,	Levi Osgood,
Albert Miner,	Alpheus Harmon,
Ira Ames,	Joseph C. Kingsbury,
Salmon Gee,	Ira Bond,
Peter Shirts,	Z. H. Brewster,
Isaac Hubbard,	Samuel Thomson,
Horace Burgess,	John Ormsby,
Dexter Stillman,	Luman Carter,
Amos F. Herrick,	John Smith,
Mayhew Hillman,	Samuel H. Smith,
William Carter,	Thomas Fisher,
William Burgess,	Starry Fisk,
Giles Cook,	Amos R. Orton,
Almon Sherman,	Gad Yale,
Warren Smith,	John Johnson,
Moses Bailey,	John Tanner,
Sebe Ives,	Henry G. Sherwood,
Andrew H. Aldrich,	Sidney Tanner,
Ebenezer Jennings,	Joseph Tippits,
Oliver Granger,	Robert Quigley,
Orson Johnson,	Erastus Babbit,
James Lake,	Samuel Canfield,
William Redfield,	Phineas H. Young,
Cyrus Lake,	Samuel Rolfe,
Harvey Smith,	Calvin W. Stoddard,
Isaac Cleveland,	Josiah Fuller,
William Barker,	Erastus Rudd,
Samuel S. Brannan,	Isaac G. Bishop,
John Wheeler,	Roswell Murray,
Henry Baker,	Benjamin Wells,
William Fisk,	Nehemiah Harman,
Henry Wilcox,	Oliver Wetherby,
George Gee,	Thomas Hancock,
Lorenzo Young,	Joshua Grant,
David Clough,	William Draper,
James Durfee,	Ransom V. Beuren,
Joseph Coe,	Tunis Rappellee,
Thomas Gates,	John Reed,
Loren Babbit,	Samuel Wilcox,
Blake Baldwin,	Benjamin Johnson.
Joseph B. Bosworth,	

The blessings and ordinations of particular individuals of the foregoing were as follows:—Reynolds Cahoon, Jacob Bump, and Artemas Millet, were blessed with the blessings of heaven and a right in the House of the Lord in Kirtland, agreeable to the labour and expense they had performed thereon.

Alpheus Cutler, Asa Lyman, Josiah Butterfield, Noah Packard, Jonas Putnam, and Isaac Hill, received the same blessing. The blessing referred to was according to each man's labour or donation; and in addition, Elder Packard was promised wisdom and ability to proclaim the Gospel. Edmund Durfee, sen., Edmund Durfee, jun., and Gideon Ormsby, received the same blessing; and Edmund Durfee, jun., was ordained an Elder. Albert Miner, Ira Ames, Salmon Gee, Peter Shirts, Isaac Hubbard, and Horace Burgess, were blessed; and P. Shirts and H. Burgess, were ordained Elders. Dexter Stillman, Amos F. Herrick, and Matthew Hillman, were blessed. William Burgess, Jaman Aldrich, and John Young, sen., were blessed. Giles Cook, jun., and M. C. Davis, were blessed, and ordained Elders. Wm. Carter, who was blind, was promised a restoration to sight, if faithful. Ezra Strong, Joel McWithy, Matthew Foy, James Randall, and Aaron C. Lyon, were blessed. John P. Green was ordained a Missionary to the Lamanites, after others have unlocked the door, with a promise of gathering many to Zion, and of returning at the end of his mission, with great joy, to enjoy the blessings of his family. Thomas Burdick, Truman

Wait, and Edmund Bosley, were blessed, and Elder Bosley was told that God had a work for him, to go and preach the Gospel to the sectarian priests of this age, to call after them and hunt them up, wherever he could hear of them, and preach the Gospel to them whether they will hear or not. William Bosley and William Perry were blessed and ordained Elders. Don Carlos Smith was blessed with a promise of wisdom to proclaim the Gospel, and also to write in wisdom. Shadrach Roundy, Joel Johnson, and Oliver Higbee, were blessed.

Adjourned till to-morrow.

March 8th.—Met pursuant to adjournment. Evan M. Green, Levi Osgood, Alpheus Harman, Joseph C. Kingsbury, Ira Bond, Z. H. Brewster, Samuel Tompkins, John Ormsby, Luman Carter, John Smith, Samuel H. Smith, Thomas Fisher, Starry Fisk, Amos R. Orton, and Almon Sherman, were blessed. Amos R. Orton was ordained an Elder and a Missionary to the Lamanites. Andrew H. Aldrich, Thomas Bailey, Seba Ives, Ebenezer Jennings, Oliver Granger, Orson Johnson, Warren Smith, James Lake, and William Redfield, were blessed; and Wm. Redfield was ordained an Elder. Cyrus Lake, Harvey Smith, Isaac Cleveland, William Baker, Samuel S. Brannan, John Wheeler, Henry Baker, William Fisk, Henry Wilcox, George W. Gee, David Clough, and Lorenzo Young, were blessed; and Elder Young was set apart a Missionary to the Lamanites. James Durfee, Joseph Coe, Thomas Gates, Loren Babitt, Blake Baldwin, and Joseph B. Baldwin, were blessed. John Johnson, John Tanner, and Gad Yale, were blessed; and Gad Yale being one who went to the relief of the brethren in Missouri, was blessed accordingly. Henry G. Sherwood, Sidney Tanner, Joseph H. Tippits, Robert Quigley, and Erastus Babbit, were blessed; and Samuel Canfield was blessed, and ordained an Elder. Phineas H. Young, Samuel Rolfe, and Calvin H. Stoddard, were blessed; and Elder Young was ordained a Missionary to the Lamanites. Erastus Rudd, Josiah Fuller, Isaac H. Bishop, Roswell Murray, Benjamin Wells, Nehemiah Harman, Thomas Hancock, Oliver Wetherby, Joshua Grant, jun., William Draper, jun., Ransom Van Buren, Tunis Rappelies, John Rudd, and Samuel Wilcox, were blessed. Moses Martin, who went to Missouri, was set apart to be one of the Seventies, and blessed:—If thou art not purified, thou wilt not be able to execute thy commission. Thou wilt fall into the snares and into the hands of enemies who will take thy life; thou must begin to make a complete reformation in thyself.

OLIVER COWDERY, Clerk.

The following belong to the Seventies, but the date of their ordinations is not definitely known:—Milo Andrews, Joseph Winchester, Zerubbabel Snow, Heman T. Hyde, Henry Brown, Nelson Higgins, (Hezekiah Fisk was blessed, but was not one of the Seventies) Henry Beaman, Jesse Huntsman, Royal Barney, Zebedee Coltrin, Henry Herriman, and Lorenzo Barnes. James L. Thompson was blessed, but not ordained.

(*To be continued.*)

The Latter-day Saints' Millennial Star.

SATURDAY, APRIL 9, 1853.

FOREIGN MISSIONS.—*Malta.*—By letter from Elders T. Obray and J. F. Bell, dated Malta, March 8th, 1853, we learn that the Saints there were growing in grace and in the knowledge of the Truth; in the words of Elder Bell, "the Spirit is with us on this island, manifesting itself in tongues, prophecyings, healings, visions, and revelations; but not only are the gifts enjoyed here, but the graces also, for I can say with truth, I never was in a Branch where there were more love and union, and brotherly kindness."

Elder Obray had been severely afflicted with inflammation of the liver, but at the date of the letter to us, he was slowly recovering from the same. We trust that he may speedily regain his wonted health and strength, if he has not already done so, that he may be competent to discharge the responsibilities of his station, with pleasure to himself and profit to those associated with him.

Germany.—Arrival of Elder William Taylor.—By letter from Elder William Taylor, dated, Hamburgh, March 9th, we learn that he arrived safely there, via

Cuxhaven; the date of his arrival he does not specify. Many were interested in the work, and were enquiring, some having had manifestations from God that the Elders had the truth. Elder George C. Riser had received an invitation to go to Wurtemburg, as some there were anxious to learn of the great work of the last days.

Switzerland.—Under the judicious superintendence of Elder T. B. H. Stenhouse, the work in Switzerland appears to be prospering and breaking forth. It must have been gratifying to Elder Stenhouse, in his travels, to find that the "stick of Ephraim" had preceded him, and that a spirit of inquiry was excited concerning the principles of the Latter-day work. We look forward to a good work being done in Switzerland, through the active and diligent exertions of the Elders who are, or may be sent, there. "Le Réflecteur," under the able and wise editorial direction of Elder Stenhouse, will amply second the efforts of the Elders, and reflect the bright and cheering rays of heavenly intelligence in such a manner as to illuminate the minds of many honest souls, discovering to them the old way-marks and the ancient paths, wherein they may find rest to their souls.

Birmah.—It is gratifying to hear that the work of God is spreading in the Birman Empire, even amid the "horrors of war." The zeal and energy displayed by Elder McCune, in building up the Kingdom of God in that remote country, are worthy of commendation. Unfolding the principles of eternal life to one's fellow-soldiers, when not "engaged with the enemy," certainly constitutes a remarkable variation from the ordinary duties or pursuits of military life. Nevertheless we trust that Elder McCune will be specially favoured by the Lord, in fulfilling both his military and religious duties, and be enabled to establish the Gospel standard firmly in the hearts, not only of British soldiers, but of the inhabitants of Birmah. What with fighting "the enemy," preaching the Gospel to his comrades, and studying a new language, we presume Elder McCune has always business on his hands, and finds little idle time.

ADULTERY.

(*Extract from the Seer.*)

The Latter-day Saints are under greater obligations than any other people on the whole earth, to keep themselves pure and virtuous before the Lord—to refrain from adulteries, fornications, licentiousness, all unlawful connections, all uncleanness, all fleshly lusts, all unvirtuous and unholy desires, and from all lustful thoughts, and carnal affections; for we have been faithfully warned, again and again, by the voice of that great Prophet and Revelator, Joseph Smith; we have been warned by the voice of inspiration—by the voice of angels—by the voice of the ancient Prophets of America, speaking as it were from the dead through the medium of their ancient records; we have been warned by the voice of God, threatening us with destruction, and with the miseries of the second death, if we do not keep ourselves entirely free and pure from all these sinful, soul-destroying lusts. If we reject so great warnings, and sin against so great light, how can we obtain forgiveness, or escape the damnation of hell? The Lord our God is a holy and just God—faithful and true in all His words, and will in nowise vary from that which He hath said; for judgment goeth before His face, and justice and righteousness is the habitation of His throne. O ye Saints of the last days, do you realize the fearful—the infinitely important—the eternal responsibilities which rest upon you, to watch over yourselves, your children, and all who are placed under your charge? Do you realize that your condemnation and punishment will be in proportion to the light and knowledge against which you sin? If you fully understand and appreciate the warnings which you have received, happy are you, if you give heed and obey the voice of the Lord your God, for great shall be your reward, and eternal shall be your glory.

But if any among you harden their hearts, and yield themselves unto the wicked lusts of their flesh, and suffer themselves to be defiled by cherishing in their minds unvirtuous thoughts and unholy desires, they shall speedily be visited by sore judgments, and their names shall be blotted out from under heaven, and they shall be thrust down to hell, where there is weeping, and wailing, and gnashing of teeth.

From the foregoing quotations* and remarks, it will be seen, that the Latter-day Saints have stricter notions of virtue, and consider themselves under greater obligations to refrain, not only from unvirtuous acts, but from unvirtuous thoughts, than any other people under Heaven. But do the Saints actually demonstrate, by their practices, that they believe what the Lord has taught them upon these subjects? Do they practise virtue, as well as deliver the precepts thereof? We answer, let the practices of the thirty thousand Saints in Utah, speak; let strangers who have travelled through our flourishing territory, declare; let the records of the courts of justice bear witness; let the injured females, if there be any, whose character and reputation have been destroyed by the vile seducer, publish their wrongs; let illegitimate children, if Utah affords them, come forth as a public monument of our disgrace; if a house of ill-fame can be found throughout the length and breadth of our territory, then let the Saints hide their faces in shame, and the sons and daughters of Utah blush before the heavens; if an adulterer or seducer of female virtue, can be found in all that land, then let the Elders be clad in sackcloth, and the Saints put on the garments of mourning, and weep before the Lord, day and night, until the evil be taken from their midst.

But have not some of the Saints in Utah, more wives than one? Yes: and they take good care of them too; and teach them and their children the great principles of virtue and holiness, by example as well as by precept. But is it not sinful for a man to have more than one wife living at the same time? If it is, the Bible has not told us of it. But is it not contrary to the Christian religion? If it is, the Christian religion has not revealed it as an evil. But do you not really think that it is contrary to the will of God for a man, in these days, to take a plurality of wives? Yes, unless God shall give them to him by a revelation through a holy Prophet. Is it not contrary to the Constitution and laws of the United States, for the citizens of Utah to practise the plurality of wives? No; neither the Constitution nor the laws of the United States, have said anything on the subject of marriage or domestic relations. But is it not contrary to the laws of the Territory? No; the Legislature of that Territory do not feel disposed to debar her citizens of any blessings or privileges enjoyed, under the sanction of the Almighty, by holy Prophets and Patriarchs of old.

* [See Deut. xxii, 13—25; Numbers xxv, 6—13; Rev. xxi, 8.—Book of Mormon, 2 Nephi xii, 2; Alma xix, 1; Jacob ii, 6; Book of Nephi v, 10. Doc. and Cov. Sec xiii, pars 7, 20, 22; xx, 4, 5, 6.—Ed. Star.]

SPREAD OF TRUTH IN SWITZERLAND.

BAPTISMS—CHEERING PROSPECTS OF THE WORK.

(Extracts of a Letter from Elder T. B. H. Stenhouse.)

Cité Derrière, Lausanne, Canton de Vaud, March 7th, 1853.

Dear President S. W. Richards,—It is now some time since I promised you a few lines from Switzerland, but much business and travelling has hitherto prevented me from fulfilling this promise.

I have just returned from a mission to the northern part of the Confédération. On our arrival at Bâsle, we were not a little surprised to find "Das Buch Mormon" in a bookseller's window. On inquiry, we found that a brief history of the "Mormons," originally published in a Berlin journal, had found its way into the German journals of this country, and had created more or less interest for the Latter-day work of God. The writer, residing in London, appears to have drawn his information from "The Mormons, Illustrated." With all its faults it is calculated to do more good than evil. The

bookseller informed me that, being in search of Truth, he had sent for the Book of Mormon, and had advertized it for sale the day of our arrival. I asked him if there were any Latter-day Saints in the town. He said there was none, but at Lausanne they had a missionary, a Church, and a journal called "Le Réflecteur." I felt a little awkward, as you may suppose, and scarcely knew how to receive this information; however, before quitting his shop I gave him all our publications, and he willingly became our book agent. He gave great attention to my testimony, invited me to visit him often, introduced me to several persons, and manifested much interest in my mission. Circumstances required me to leave sooner than I intended, otherwise I believe I should have baptized this young man, and a young German lady who had just escaped from a convent. However it is but delayed.

The harvest is ripe on the mountains and in the vallies of Helvetia. If any of the Elders speaking German or French, will "come over and help us," they will be richly rewarded in due time, if they fight well and faint not. We are now in possession of valuable publications for distribution, both in French and German, and in a little time we will still be better equipped for the warfare. Switzerland has now, probably, as much liberty as ever she will have under Gentile rule.

We have had good meetings in my room all winter, and have now a little Branch of nineteen good members. All winter the Priesthood have met for prayer and instruction every Sabbath morning, in a forest about half-a-mile from the town; so that our meetings have been in the evenings in town.

Geneva is looking up and promising good things. The work of the Lord is extending; the dispersed of Israel are gathering into the "One Fold." I have just been informed that the brethren there, baptized seven persons last week, and are to baptize three more this week. Among the first number was a very respectable person of our acquaintance, who left her bed to be baptized, and is now well and rejoicing in the salvation of Israel. I baptized there, lately, a good and useful man. The Lord be praised for this addition to our numbers. Many years ago he was regularly consecrated protestant minister at Paris. In that capacity he has preached both in Paris and Geneva; but from the time that the Lord sent His holy messengers to Joseph, his mind seems to have been operated upon by the Spirit of the Lord. He saw that modern Christianity was apostacy, and was bold and honest enough to renounce the "black cloth." He was then weak in health, but he prayed mightily to the Lord to spare his life to behold the gathering of Israel and the Latter-day work, in which then he believed, but in which now he rejoices. I need scarcely add that his obedience to the commandments of the Lord is viewed with as much grief on the part of the "old leaven," as it is a matter of rejoicing to the Church of Christ. He devotes his whole time to this great work.

Truly we have some good men in the Church in this country—men who fear God, and make any sacrifice to roll on His Kingdom—men who *know* that the day has come to do the will of the Lord on the earth, and not the whims of self. My heart bounds with gratitude to the Lord for the good spirit He has given to His people. To hear them bearing testimony that He has given them a *knowledge* of His work, that the hopeless aberrations of infidelity, the false philosophy of the nineteenth century, and the grovelling, gloomy superstition of ages, were alike dispelled from the mind by the refulgent rays of heaven-born truths—to hear some, who have next to denied the existence of God, speaking by the inspiration of His Spirit, developing and reasoning on the wisdom and justice of the Almighty in veiling Himself from the profane glance of the disobedient—to hear another, who, from the anathemas of a false prophet, was without hope of eternal life, now rejoicing in the favours of the Most High, bearing testimony that though his head was clad with the hoary hairs of age, the Gospel in its power had given to his soul the vigour of youth—to hear such men singing the praises of the Lord in their native language, offering to Him one continued prayer of gratitude for their deliverance from the gross darkness of the world, remembering for His richest blessings Zion, the Apostles, and Prophets—in a word, to witness the "marvellous work" diffusing life, light, and joy, fills my mouth with praises and my soul with gratitude to our heavenly Father.

"Le Réflecteur" is doing a good work. We have many enemies, but take no no-

tice of them. Publishing one thousand five hundred copies of "Le Réflecteur" monthly, spreads dismay in their hearts; for where they looked for death, they behold life and vigour.

Praying for wisdom and blessings for all the Israel of God,

I am, dear brother Samuel,

Yours very affectionately,

T. B. H. STENHOUSE.

P.S.—I have just read, in a Paris journal, a long article, or rather extract, from the *Seer;* I presume from its 2nd or 3rd Number. It is to be published this week in the journal of this town.

Please present my very kind love to Elders Spencer, Linforth, and Jaques.

T. B. H. S.

THE BIRMAN MISSION.

BAPTISMS—SPIRIT OF INQUIRY—DEMAND FOR BOOKS.

(Letter from Elder Matthew McCune.)

Camp, Martaban, January 11, 1853.

Dear President S. W. Richards,--Before leaving this, I feel it to be my duty to inform you of the progress of the Gospel in the Birman Empire.

Since I last wrote, I have had the happiness of baptizing eight men, Europeans, belonging to the army, viz., a bombardier, and two gunners, of the Madras Horse Artillery; a sergeant, and one private of the 1st Bengal Fusiliers; an officer of the 1st Madras Fusiliers, and two privates of Her Majesty's 80th Regiment.

Captain Carter (the officer of the 1st Madras Fusiliers) being in orders to proceed to Prome, where the Gospel had not been carried, I ordained him to the office of an Elder, in order that he might build up a Church there, or wherever he might be sent to. I myself was also in orders to proceed with a force under the command of Major-General Steel, to Maulmein, and Martaban; at the latter place to rendezvous, previous to going against several strong-holds of the Birmese in the Pegue provinces, which are now annexed to the British possessions in the East. It therefore seemed wisdom that an Elder amongst the brethren remaining still in Rangoon, should be ordained to take the oversight (pro tem) of the Church there; and, as the 1st Bengal Fusiliers were also leaving with General Steel's force, that brother Sergeant Gibson of that regiment, and holding the office of Priest, should be ordained an Elder.

Our strength in Birmah is now, four Elders, two Teachers, one Deacon, and three members; but there was a number in Rangoon on the eve of obeying the Gospel, some of which I expect have been baptized ere this, by Elder John Charles, of the Madras Horse Artillery. There is much inquiry, and also excitement, amongst the people relative to "Mormonism;" very many are convinced of its truth, but have not the courage to take up the cross, as it is with the Saints of Latter-days even as with the former day Saints—they are every where evil spoken of.

We move on from here in a day or two; I have had it announced that lectures will be delivered (D.V.) at my tent twice a-week, Thursday and Sunday nights, unless engaged with the enemy.

There is a great probability that the king of Ava will not be satisfied with our government's allotment of a large portion of his kingdom to themselves, in which case we shall have to go on to Ava, and I suppose take the other half of his dominions from him; but if so ordered in the providence of our Father, it will be to the destroying of the abodes of cruelty, and the opening up of the whole country for the introduction of the Gospel in its glorious power of salvation and blessing unto the honest in heart in these latter-days. This has interfered with my progress in acquiring the Birmese language—my being ordered into the field.

I trust that when you receive this, my supply of *Stars, &c.*, with those for brother Adams, will be well on their way to India. We want books very much for the brethren, and others; I trust we shall soon be blessed with monthly supplies of *Stars;* I will take six copies of every *Star*, and two of everything new published by the Church; and the brethen will all take

one or more copies regularly. I will remit the money monthly or quarterly as you may think best, if an arrangement has not been already entered into by the brethren in Calcutta for supplying the whole regularly. Seven pounds will be remitted by brother Adams in Rangoon, through brother Meik, in Calcutta, for Books of Mormon, Doctrine and Covenants, Hymn Books, &c., to be followed by a larger amount before these reach India.

Elder Carter, at Prome, is without a single book that is published by the Church; many of the brethren are in the same case, and many out of the Church are anxious to purchase our books.

There is much of a persecuting spirit manifested; many talked of burning the house about our ears, in Rangoon; others of shooting us, &c., &c. I am frequently assailed with opprobrious names, as I pass by the soldiers, but hitherto they have been withheld from violence. But let the enemy rage as they may, the work of the Lord will roll on, until the stone cut out of the mountains without hands, shall have destroyed every false system and kingdom, and shall fill the whole earth.

Should you consider this worthy of a place in the *Star*, use it as you will. Love to all the Saints; let them not forget us in this land of darkness and cruelty.

I am, dear Sir,

Yours in the bonds of the Gospel,

MATTHEW MCCUNE.

SPIRITUAL MANIFESTATIONS IN AMERICA.

(*From the New York Herald.*)

We doubt whether the witchcraft delusion was ever so widely spread in this country as the absurd belief in spiritual manifestations. It is the general subject of conversation in every circle. People who have not the boldness to avow openly their belief in the humbug, smile feebly when it is mentioned, visit the circle rappings, and make vigorous attempts in private to move their dressing table by rubbing it with the tips of their fingers. Tables of slender make and smooth surface are specially appropriated to these scientific exercises, at every social party. Young women will tell you, with unfaltering voice, that they hold nightly interviews with the spirits, and that their slumbers are much disturbed thereby. Grown men, who have vainly attempted to explain the "mysterious rappings" on any known principle of physics or dynamics, wisely come to the conclusions that the sounds must proceed from the spiritual world—forgetting that they would find it quite as difficult to discover the process by which Signor Blitz, Mr Anderson, Mr. Heller, or the Chinese jugglers, perform their feats. A doctor of medicine consults his housemaid (a medium) on the quantity of strychnine to be administered to a nervous patient—a lawyer inquires from a similar authority where his witness is to be found. An anxious mother is gratified to learn from a practising medium that her son is in good health in California; and a young lady about to confide her destiny to her lover, rejoices in the news that she will have seven children, and a happy home.

But the spirits do not confine their attention to cheering the hearts of their visitors. They can be intensely practical when they choose; and, considering the length of time they have been absent from this earth, and their supposed exemption from human frailties and passions, have preserved a very remarkable knowledge of things sublunary. Thus they were enabled to dictate to some benevolent individuals who advertised in this paper the other day, that they ought to charge twenty-five cents admission to their circle rappings; and even carried condescension so far as to select a *locale* for their operations. More recently, we learn that three spirits—no less than those of Washington, Jefferson, and Hamilton—tired, no doubt, of the monotony of spiritual life—undertook to begile their leisure by keeping a bank at Chicago. Capital cashiers they would make, one might fancy. Their system of banking was, however, very peculiar, to say the least of it. One would hardly have suspected Washington of refusing to redeem his own paper; and Jefferson and Hamilton must have been sadly spoiled in the spirit world, when we hear of their driving note-holders out of the

bank, pistol in hand. Such, notwithstanding, was the course pursued by the flesh and blood agents and vicegerents of these worthy spirits, and the Judge at Chicago very properly bound them over to keep the peace.

This is the beginning of the end. So long as spiritual manifestations were merely dangerous diversions for young women and weak-minded men, the delusion prospered. The lunatic asylums were filled with patients driven mad by the mediums; sixty-seven patients in one place, forty in another, and many more, we dare say, in asylums from whence we have no return, were pretty fair symptoms of the prevalence of the mania. If the managers of these institutions, throughout the country, would send us the number of people under their care whose insanity is attributable to this cause, the catalogue would probably be startling. But no one is deterred from inquiry by the fear of losing his reason. There is a fascination in the very awfulness of the danger; people of a certain temperament love to try the strength of their minds. A few happy coincidences—the inexplicable physical phenomena—the attraction which the supernatural always possesses—secured a wide popularity for the imposture. But now that it is being turned to practical purposes, and is falling into the class of Peter Funk humbugs, we shall soon hear of its natural demise. The spirits who forbade the Chicago Bank to redeem its paper will next require a credulous simpleton to surrender his watch, and a silly girl to hand over her rings to some impostor, and Mr. Matsell will utterly destroy the romance of spiritual intercourse by locking up the medium and her attendant spirits in the Tombs. The sooner the better.

[The inhabitants of the United States, as a nation, refused the principles of life, and rejected the doctrine of immediate revelation, when they were taught them by a living Prophet of the Lord. Now the Lord has sent strong delusions amongst them, and they have abundance of revelations and spiritual manifestations, and numbers of books upon these matters, and many journals in support and exposition of them. Some persons believe in them; some know not what to think; some demand strict investigation, and others denounce them as humbug and sheer imposture, while all are puzzled by them. As Pharoah's heart was hardened through the miracles of the Egyptians until he was destroyed, so the hearts of the majority of the American nation may be hardened against the Saints of God and the truth by these spiritual manifestations, that the Lord may be justified in overwhelming them in a destruction as fearful as that which laid the pride of Egypt low. Why will not men be wise in the day of salvation? Because of their pride and high-mindedness, for a haughty spirit goeth before a fall. Then let the nations beware, for the Almighty is not trifling with them.—Ed. *Star*.]

VARIETIES.

Religious Liberty.—Mr. Underwood, from the Committee on Foreign Relations to whom was referred the memorials praying that freedom of religious worship may be secured to Americans in other countries, made a report, accompanied by the following Resolutions:—*Resolved*, That it would be just and wise on the part of the Government of the U.S., in future treaties with foreign nations, to secure, if practicable, to our citizens residing abroad, the right of worshipping God freely and openly according to the dictates of their own consciences, by providing that they shall not be disturbed, molested, or annoyed in any manner on account of their religious belief, nor in the proper exercise of their peculiar religion, either within their own private houses, or in Churches, Chapels, or other places appointed for public worship, and that they shall be at liberty to build and maintain places of worship in convenient situations, interfering in no way with, but respecting the religion and customs of the country in which they reside. *Resolved*, Further, That it would be just and wise in our future treaties with foreign nations, to secure to our citizens residing abroad the right to purchase and own burial places, and to bury any of our citizens dying abroad in such places with those religious ceremonies and observances deemed appropriate by the survivors, and friends of the deceased.—*New York Tribune*.—[Good, if done; it will be highly favourable to the spread of the Gospel.]

THE hand that gives is always above that which receives.

ISTHMUS OF DARIEN CANAL.—The first general meeting of the directors of the Atlantic and Pacific Junction company was held on Tuesday. The directors present were Lord Wharncliffe and Messrs. J. S. Brownrigg, T. R. Crampton, Edward Cropper, J. C. Ewart, W. J. Hamilton, H. T. Hope, A. Montoya, M. Wilson, L. Haslewood, A. Wilson, Captain Mackinnon, and Admiral Moorsom. The solicitor, Mr. Charles Freshfield; the engineer, Mr. Lionel Gisborne; and the official auditor, Mr. J. E. Coleman, were also present, together with the secretary, Dr. Black. After Sir Charles Fox had given an outline of his whole proceedings in relation to this great undertaking, the communications with her Majesty's government and with that of the United States were laid before the meeting and cordially approved. It was announced that the £24,000 caution-money would be duly paid to the credit of the republic of New Grenada with the Bank of England, and it was unanimously agreed that the amount of £75,000 required for preliminary expenditure was reasonable and fully justified by the clear prospect of remunerative results on the ultimate capital. The board was also informed that a communication was to be expected in a few days from the British ambassador in Paris, through the foreign secretary, to fix a day on which the emperor of the French would give an audience to Sir Charles Fox, and a deputation from the company, in whose arrangements it is hoped that France and Russia, as great maritime powers, will co-operate with the British and American governments. The necessary resolutions for the future proceedings of the board of directors were then agreed to, and the meeting separated after the usual vote of thanks to the noble chairman.—*Lloyd's Newspaper of March* 20.

PALESTINE.

(Selected.)

"I will bring *again* the captivity of my people Israel and Judah; I will cause them to return to the land I gave to their fathers, and they shall possess it." (*Jer.* xxx, 3).

O HOLY, beauteous, honour'd land,
Where once God's glory used to stand;
Moriah's mount shall honour'd be
When Zion all her sons shall see.
The Moslem's mosque no more shall stand
On Mount Moriah's holy land,
When Israel's tribes shall gather'd be,
And all the Gentile nations see
The glorious temple lift its head
In the proud mosque of Omar's stead.
No Samaritan shall detain
The raising of Jehovah's fane:
Samaria will our God restore,
To Israel as in days of yore.
One King shall reign o'er every tribe,
That King 's Messiah, Israel's pride;
Jerusalem's greatness He 'll restore,
And grandeur, as in times before.
O queen of cities, honour'd place,
In thee we 'll see Messiah's face.
O wondrous city, for in thee
Ben David Israel's tribes shall see.
Within each of thy golden gates,
Behold, a Gentile king awaits,
With gaudy presents for thy king,
Which they as humble suppliants bring.
All hail, O city of our God!
For though He bruised thee with His rod,
He has restored thy grandeur now,
Therefore to Him your knee now bow.

J. L. LYNN.